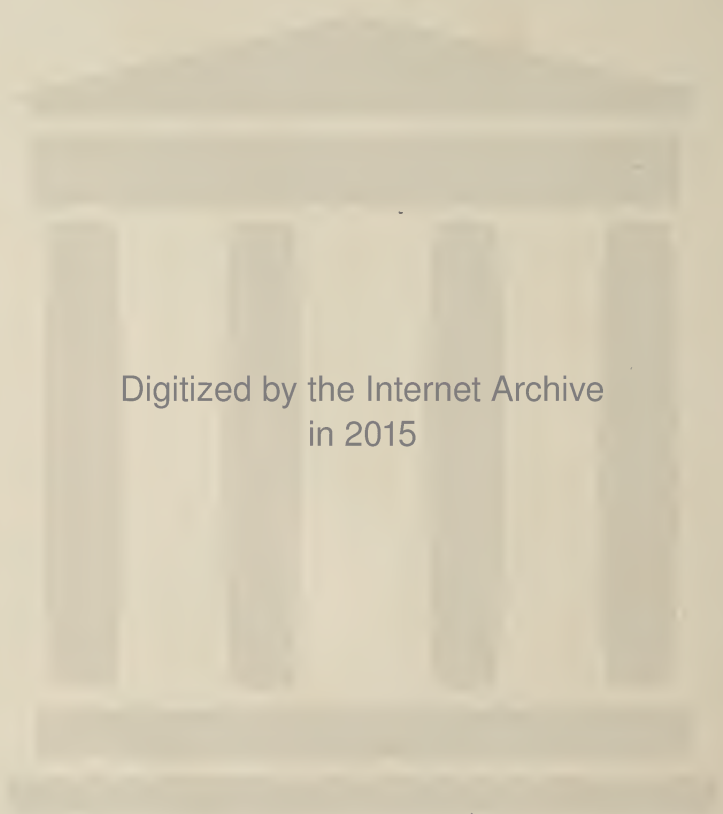




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Boats with Eyes, Canton Harbor
(See page 437)



A Narrow Street in Canton
(See page 437)

Life and Light

Vol. XLV.

October, 1915

No. 10

Seldom if ever have we been called upon to chronicle in a single number of LIFE AND LIGHT the removal from active service of four missionaries.

Four Missionaries Crowned.

Of Miss Charlotte E. Ely of Bitlis, beloved veteran of the Eastern Turkey Mission, going forth with the full ripeness of years upon her and bearing abundant sheaves, further tribute is paid by Miss Uline, a young associate worker in Bitlis, now at her home in Dell Rapids, S. D. Mrs. Clarence D. Ussher (formerly Elizabeth Barrows, daughter of Dr. and Mrs. J. O. Barrows of Norwichtown, Conn.), fell at her post in Van in the beauty of her womanhood, during July, probably succumbing to grippe and the exhaustion due to the last hard weeks in that station, though no details of her death are as yet known. An associate in the station, Miss Caroline Silliman of New Canaan, Conn., who arrived since the Van missionaries were known to be at Tiflis, has voiced for us on page 433 the sorrow of a wide circle of sympathizing friends. And now, since these words were written comes the sorrowful tidings by cable to the American Board of the death of Mrs. George C. Reynolds at Tiflis, just two days before the arrival of her husband and Mr. White. Of the tragedy of sorrow contained in this brief announcement words fail to convey any meaning. Mrs. Reynolds went with her husband to Van in 1869. She was a native of Lyme, Conn., and was always supported by the Eastern Connecticut Branch of the Woman's Board, one of the few married women upon our roll. Of her abundant labors of love in many departments, others will speak in a later number of LIFE AND LIGHT. She gave herself without stint to the people about her, mothering the orphans, having charge of a great rug industry, and in manifold ways helping and comforting the needy and the sick. Of these last weeks and months the story of heroism and self-abnegation has not as yet been told. Her last visit to America

occurred in 1894-1896. To these stricken ones in Eastern Turkey, with deep sympathy and yearning prayer, we can only say, "The Eternal God is thy refuge and underneath are the Everlasting Arms."

Miss Helen Grace Wyckoff, one of the twin sisters whose work at Pang-chuang, in North China, has been so widely known, passed away August 9 in San Francisco, just after a surgical operation. The W. B. M. P. gives space in its department this month to a beautiful appreciation of her years of service, written by Mrs. E. H. Wagner, formerly associated with the North China Mission.

It is with joy that the Board announces the sailing September 7 from New York of two young women for our school in Barcelona. Miss Clara

Reinforcements
for Spain.

W. Newcomb of New London, Conn., has been for some time ready to go to the field when a suitable opening should come.

She is a graduate of Smith College, class of 1906, and has been very successful as a teacher. During the last winter she taught in a school supported by the Woman's Christian Temperance Union at Hindman, Ky. She has had rich

advantages of travel and culture and experience in various kinds of Christian work at home, especially with young people, having served

the Eastern Connecticut Branch several years as one of its junior secretaries. Miss Newcomb goes for term appointment because of health reasons, expecting to serve three years. Miss Rebekah Wood, of Newton Highlands, Mass., is Miss Newcomb's companion. She graduated at Mount Holyoke College in 1909 and has a fine record



Miss Wood



Miss Newcomb

as a teacher, both at the International College in Springfield, Mass., and in the high school at Arlington, Mass. She also has exerted a wholesome Christian influence over young people and will be a welcome addition to the faculty at Barcelona. She, too, goes for three years' term for family reasons.

Among the welcome guests at the Board Rooms during August have been Rev. Harrison A. and Mrs. Maynard and two little sons and Miss Mary D. Uline of Bitlis, Miss Dora J. Mattoon of Harpoot, **Missionary** Miss Mary I. Ward, Miss Isabelle C. Darrow, Mrs. George **Visitors.** D. White and daughter Katharine of Marsovan, Rev. Ernest C. Partridge and family of Sivas, Dr. Robert Chambers of Constantinople, Rev. and Mrs. F. P. Beach and little daughter Frances of Diongloh, Foochow, Mrs. M. M. Webster just sailing for Bailundo, West Africa, and Miss Mary L. Matthews saying good-by to her Boston friends before sailing from New York with the party scheduled for August 26.

Miss Ruth E. Razee of Adabazar and Miss Adelaide S. Dwight and Dorothy Wingate of Talas arrived in New York August 22, and Dr. Thomas Christie of Tarsus is due September 8, coming *via* **Recent** England. Mrs. Mary C. Winsor of Sirur, India, reached San **Arrivals.** Francisco, August 11, after an exciting experience in a monsoon off Hongkong during which the steamship The Nubia went aground, the passengers being taken off safely in the launches, though with much loss and damage of personal baggage. Mrs. Winsor wrote from Clinton, Ia., where her son Richard is a physician. The Misses Grace and Mary Stowe of Kobe, Japan, and Miss Fanny E. Griswold of Miyazaki also arrived in August. Miss Griswold will visit friends in Newport, R. I., during the fall.

On September 11 at the Broadway Tabernacle, New York City, Miss Dora J. Mattoon of Claremont, N. H., recently returned from Harpoot, was married to Mr. W. Earl Dodge Ward, son of the late **Other** Langdon and Laura Bliss Ward. Mr. and Mrs. Ward will **Personals.** reside in Brockton, Mass., where Mr. Ward is secretary of the Young Men's Christian Association.

The latest word regarding Dr. Ussher of Van gives hope for his recovery.

The American Board cabled \$4,000 for the needs of the Van missionaries on receipt of the news of their arrival in Tiflis.

Already the story of the heroism of Miss Mary L. Graffam of Sivas has been widely told. Miss Graffam went with the doctors and nurses to Erzroom to help in the typhus scourge of last winter and was **A Modern** with Miss Zenger when she died. When the order came for **Heroine.** the deportation of the women and girls among whom Miss Graffam has worked in Sivas for fourteen years, she obtained the permission of the Vali to accompany them into exile and when last heard

from was in Malatia. She took some supplies of medicine and above all the comfort of her presence. Her sister, Mrs. E. C. Partridge and her family are now in Auburndale, Mass.

The Forty-eighth Annual Meeting of the Woman's Board of Missions will be held by invitation of the Vermont Branch with the Congregational churches of Burlington, Vt., November 10-12, closing Friday noon. Entertainment is offered to all delegates of Branches, duly accredited, from Tuesday night to Friday afternoon, also to all missionaries of the Woman's Boards and to the women missionaries of the American Board. Mrs. W. B. Howe, 409 South Union Street, Burlington, is chairman of the Hospitality Committee and applications should be sent to her before October 15.

The Program Committee of the Board are at work upon plans for the meeting and speakers of ability will be secured, including Rev. Raymond Calkins of Cambridge, Mass., and missionaries from many fields.

A prayer card has been issued by this Committee and may be secured on application to Miss Hartshorn.

Quite a company of young women are once again detained from their posts of service in Turkey and have turned reluctantly to other duties until the way shall open for them to take up the work of their choice. Miss Mary L. Daniels of Harpoot will continue to assist the Board in various meetings. Miss Katharine Hazeltine under appointment for Van will attend the Kennedy School of Missions in Hartford, as will Miss Mary E. Kinney of Adabazar. Miss Isabel M. Blake, who obtained her degree of M.A. from Columbia last year, has accepted a position at Hampton Institute for the year; Miss Dora Barnes is going on with her work in connection with the new missionary magazine, *The World's Outlook*. Miss Ethel M. Putney, designated to the Gedik Pasha work at Constantinople, hopes to sail soon with Mr. and Mrs. I. N. Camp who expect to be located ultimately at Sivas, to spend the winter in Cairo, where they will devote themselves to language study in preparation for their field. It is possible that Miss Olive Greene of Smyrna may accompany this party.

Miss Alice Gleason, formerly of Guadalajara, Mexico, has accepted a position in the high school of Haverhill, Mass., as it did not seem expedient for her to take up her work in Chihuahua until the condition of the country should be more settled.

The articles supplementary to *The King's Highway* now appearing in LIFE AND LIGHT will not be reprinted as leaflets, but separate copies of the magazine may be obtained at five cents each. Help for the study of Chapter III will be found in the September issue, the present issue is rich in material on Chapter IV, and the November magazine will contain valuable articles on Korea, by Dr. Strong and Dr. Pettee. (Dr. Pettee is inadvertently referred to in the September LIFE AND LIGHT as "the senior member of the Japan Mission." We are reminded by a member of that mission that Dr. Dwight Learned enjoys that distinction.) Please order these numbers early, as the supply is limited, addressing Miss Helen S. Conley.

And by the way, why not include sixty cents for 1916 with your order? The day is approaching when the coin cards will be sent out to those in arrears. Do you realize how much it will save of time and strength and money *if we need not send a card to you?*

The Prayer Calendar, published by the American Board and the Woman's Boards of Missions, will be ready early in October. It is smaller than in previous years, 6 x 5, but contains the names of all the Congregational missionaries, with their stations and year of appointment. It is interleaved with fifty pages of quotations and pictures and mounted on an artistic board with a decoration of pine cones in green and red, making it appropriate for a Christmas gift. It is supplied with an easel back so that it will stand conveniently near on one's desk or dressing table. Price, twenty cents. As the edition is not a large one, please place your orders early with Miss Hartshorn. One needs in these days a daily reminder of the missionary friend whose day for prayer may find him in unusual need of the prayers of the Christian people at home.

The Thankoffering Series. A Thankoffering Service, A Highway for Our God, prepared by Mrs. M. H. Buckham for the use of the Vermont Branch, has kindly been made available for the general use of the Board. It is accompanied by a dainty card of invitation and small envelope to receive the offering. Through the courtesy of the W. B. M. I. we are able to include in this series "A Message for You" and "Carol's Thank You Box," published by our sister Board. Please enclose postage when ordering from Miss Hartshorn. The "Thank You Box" is twenty cents a dozen, the "Message" ten cents,—less by the quantity.

The Sunday School. Twelve brief programs for use in primary and

junior departments of the Sunday school are now ready. The subject is Japanese Friends, and the outfit includes four stories for children from four to eight about the friends Nan and Ned made in Japan; one large outline picture of a Japanese home; one sample coin card representing a Missionary Dollar, with just room for four quarters. Price of the set, twenty-five cents. Order of the Junior Department of the Woman's Board of Missions.

New Leaflets. "Serving the People of Turkey," by Isabel M. Blake, is a pretty illustrated leaflet setting forth various forms of industrial and social work which has been built up under the fostering care of the American Board. It gives an encouraging picture of what has been accomplished, good to look upon just now when considering conditions in that storm-veiled land. Price, five cents each.

The Golden Box Leaflet, for use with the Golden Gift Boxes, may be obtained free upon application to Miss Hartshorn. Please enclose postage according to parcel post zone.

A variety of small free leaflets, "A College for India's Women," "What Shall the Women of the Orient Read?" "The Call," "Doing What You Can't" (revised), and several folders setting forth the plans of the Junior Department, are immediately available. Send for "Waiting for Use," the advertising folder of the year.

Here and There Stories. Note the new arrangements whereby two stories each month, one on foreign missions, the other on home missions, will be issued beginning with January, 1916, through the co-operation of the Woman's Council for Home Missions and the Woman's Board. See last page of cover for detailed announcement.

The Federation Bulletin is now a quarterly, and the October issue will emphasize the place of prayer in the life of the world's womanhood to-day, with an especial call to prayer for November 12, the day set apart for interdenominational gatherings by the Federation of the Woman's Boards of Foreign Missions.

The Missionary Hymnal, published by the Central Committee on the United Study of Foreign Missions, may be obtained at the Board Rooms. Price, ten cents each—less by the dozen.

Everyland. This popular magazine for boys and girls becomes a monthly with the January number, 1916. All subscriptions received at one dollar will be credited to twelve numbers. A subscription of fifty cents will pay for six numbers, beginning with September. Order from your own Board.

Prize Peace Stories. The promised book of Peace Stories will be issued by the Christian Women's Peace Movement in October. It will contain approximately 200 pages handsomely bound in boards, and in addition to "The Iron Cross," by James Church Alvord, will have five other stories of great merit. Price, seventy-five cents. Any Woman's Missionary Society wishing to obtain several copies at special rates should correspond with Miss M. H. Leavis, West Medford, Mass., and thus aid the cause of Peace and its own treasury.

An interesting fact in regard to this Pageant is culled from a letter of the German editor of *The Missionary Friend*, who writes that the Pageant of Peace and War is soon to be given in Elgin, Ill., adding: "I think it is a good thing for the churches to create a little diversion like that for the young people, even if the purpose for which it is given is not accomplished to a great degree."

Five hundred young people, under the direction of Mrs. Henry W. Peabody, are planning to give this Pageant in Beverly, Mass., September 25.

The Day of Prayer appointed by the Woman's Boards of Foreign Missions will be observed Friday, November 12, from ten o'clock a. m. to four o'clock p. m. The change in month from January to the Annual Day of Prayer was made at the request of various Boards and was approved at the Triennial Conference in January. The Federation will publish an outline program for local use and the Bulletin issued in October will furnish valuable material on this subject.

Monthly meetings in Pilgrim Hall, Congregational House, are to be resumed October 1 and continued throughout the winter and spring on the first Friday of each month at 10.30 a. m. We have been gratified at the increased interest and attendance upon these meetings during the past year or two. The audience, which numbers from 150 to over 200, is by no means confined to the residents of Greater Boston. It is not unusual to find people from points as far away as Fall River or Providence. It is our aim to make this gathering for prayer, inspiration and information especially helpful to leaders of auxiliaries, bringing them in touch with missionaries fresh from the field and with workers at the home base. During the coming year practical suggestions concerning methods of using the study book will be given each month. An important feature of this first meeting of the season will be a talk on making programs based on *The King's Highway*, by Miss

Rachel Snow of Watertown. The missionary speaker is to be Miss Alice P. Adams of Okayama, Japan.

On October 9 there will be an Institute for the women of Greater Boston under the auspices of the Boston Continuation Committee of the Jubilee. This will probably be held at Ford Hall, Ashburton Place, with sessions at 10.15 a. m. and 2 p. m. Mrs. Henry W. Peabody will give an address in the morning and Mrs. Helen Barrett Montgomery will speak both morning and afternoon on *The King's Highway*. There will be three talks in the afternoon on Normal Training Classes, for seniors, juniors and children. Mrs. W. N. Bullard will lead the Noon Intercession Service.

A recent letter from Miss Ruth C. Heath, the English missionary nurse, who has joined the staff of the Madura Hospital for Women and Children, pleads for cotton or linen in the shape of old sheets or any clean, white cloths. She says: "The need is very great out here for clean, soft dressing material. We have to buy new cloth sometimes, but even when washed once it is not nice and soft like old rags. We cannot get cheese cloth out here, unfortunately. I brought out a case of old linen, but that has all been used up and I cannot get any more from my English friends now they are sending all they have to the war hospitals."

The Woman's Board will gladly forward any packages sent to 704 Congregational House marked for the Madura Hospital.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 1-31, 1915

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
1914....	\$5,335.10	\$109.00	\$5,444.10	\$2,708.97	\$35.00		\$8,188.07
1915....	3,872.66	178.50	4,051.16	456.40	60.00	\$727.92	5,295.48
Gain....		\$69.50			\$25.00	\$727.92	
Loss.....	\$1,462.44		\$1,392.94	\$2,252.57			\$2,892.59

OCTOBER 18, 1914-AUGUST 31, 1915

1914....	\$94,425.05	\$5,159.99	\$99,585.04	\$40,412.44	\$1,993.91	\$32,423.64	\$174,415.03
1915....	93,523.18	12,045.99	105,569.17	31,582.95	2,144.33	16,828.57	156,125.02
Gain....		\$6,886.00	\$5,984.13		\$150.42		
Loss.....	\$901.87			\$8,829.49		\$15,595.07	\$18,290.01

Elizabeth Barrows Ussher: Faithful Unto Death

Mrs. Ussher cannot die. She lived so well her short life that she will live on and on in the hearts of the many who love her. She is loved not only by the friends of her own race but by Armenians and, I think I may say, Turks as well. Probably it was because of her overtired condition occasioned by the work of caring for the Moslems that she succumbed to her last sickness.

The date of her death is not yet known. Her son, Neville, who left Van June 18 to come to this country, received, on August 21, a letter from his mother written July 5 in which she stated that both Dr. Ussher and she were ill with influenza and that she was very weak.

Mrs. Ussher has not been strong since she fell on the ice more than three years ago, hurting her back, but her energy and will power more than made up for her physical lack, and she put to shame many a stronger person by the amount of work which she accomplished. She was capable in many ways, but most of all in the duties of mother and homemaker. Her home on earth, too, was beautiful, made so by her love and tenderness. The devotion and thoughtfulness of her children to her were remarkable, and gave one an insight into the sympathy and close bond between them. The heavenly home now does not seem far away. Mrs. Ussher was especially welcome in the homes of the Armenians. It was a privilege to accompany her on her calls. Then one learned the secret of her hold upon the people. She seldom, if ever, left a home without giving an encouraging or helpful thought, or perhaps a rebuke if necessary, but so kindly and with such sincerity that it could not give offense. She was called on frequently to give talks in a neighboring school on the care of children.

During the distressing experiences of this spring and summer she took an active part in the work of caring for the guests on our premises—first 4,000 Armenians and following immediately after them 1,000 Moslems. When the American hospital was crowded to the very doors and more



Mrs. Clarence D. Ussher
Van, 1899-1915

Charlotte E. Ely: A Servant of Jesus Christ

The news of the passing of Miss Charlotte E. Ely at Bitlis, Turkey, announced in the September LIFE AND LIGHT, recalls the remarkable life history of the two sisters, Mary A. C. and Charlotte, who served the cause of missions so nobly together until Miss Mary laid down her earthly work May 4, 1913. A sketch of these two missionaries from the pen of Mrs.



Charlotte E. Ely
Bitlis, 1868-1915

George P. Knapp appeared in the July LIFE AND LIGHT, 1913. Since her sister's death Miss Charlotte has toiled on bravely alone, interrupted by sickness and accident, until on July 11 she too heard the summons to enter upon the life eternal and the two so lovely and pleasant in their lives are again united. Miss Charlotte was graduated from Mount Holyoke Seminary in 1861 and sailed July 11, 1868, with her sister in the company of the Rev. George C. Knapp and his wife for Bitlis, under appointment from the American Board. Here for forty-seven years almost to a day she has labored with unflagging devotion, building up the Mount Holyoke School of Armenia for the girl of the mountain villages round about

Bitlis. No hardship, no sacrifice mattered if she could but bring Christ's message to her chosen people. The sisters divided one salary between them, supplying all other needs from private sources, and were throughout the long period of their service missionaries of the Vermont Branch of the Woman's Board of Missions.

Miss Charlotte so dreaded the ocean voyage that she but rarely left the country,—only twice in all her years abroad. A tribute written by Miss Mary D. Uline, for the past few years a fellow worker in the same station, setting forth Miss Ely's unselfish spirit and her wonderful influence among the families where she was always such a welcome visitor, follows.

May Thirteenth, 1915

A DAY TO BE REMEMBERED

By Mary D. Uline, Bitlis

MAY 13, 1915, was Ascension Day on the calendar of the Armenian Gregorian Church. It was also the day that the Maynard family and I started from Bitlis, Asiatic Turkey, on our long journey *home*. Ascension Day is always a holiday among the Armenians and is usually celebrated out of doors, on the mountain sides by pleasant streams, or by taking long walks from one beauty spot to another. The day is begun by religious services in the old churches and monasteries.

We who were to travel were glad when the day was beautiful and clear. The people too were glad, because, according to custom, they wished to accompany us as far as possible, to wish us a good journey. And because the day was a holiday, many were able to go with us. About nine o'clock we started. Mr. and Mrs. Maynard and I were mounted upon mules and the two Maynard children were seated, each in a wooden box fastened on to the side of an animal. Our loads and the muleteers had gone on ahead, while three mounted guards were ready to go with us. Our starting place was the courtyard of the boys' academy. So many men, women and children had gathered within the gates that there was hardly space to move. Soon we started. Such a throng as passed along that narrow street! And such a throng as stood against the walls, waving good-bys and praying for our safety, as we moved slowly down the steep, rocky ascent to the main road. Among the hundreds of followers who rode or walked along with us were our fellow missionaries, the pastor of the Protestant church with his family, and the teachers and pupils of both of our schools.

To-day as I sit writing in my American home, over three months from the time we left Bitlis, my thoughts go back to that beautiful May morning, filled as it was with joy and sorrow.

Among those who wished us Godspeed was a veteran of the mission field, a follower of the Cross. Yesterday, when the news of Miss Charlotte Ely's death reached me, I saw again the travelers on that sunny morning, and with them Miss Ely. Before we had gone two hours' distance from the city, we said good-by to most of the people who had come with us. Men, women and children had kissed our hands and wished us a peaceful journey, praying for God's blessing upon us as we went

our way over mountains, rivers and seas. With tears in their eyes they told us that a thousand welcomes would await us upon our return. Miss Ely and the other missionaries, our pastor and several of the native friends, journeyed with us to a spot by the river where we were to have our noon lunch together. Dear Miss Charlotte had prepared roast chicken, hot chocolate and other appetizing dishes. To-day, as my thoughts turn to that farewell meal, I think of the many who were fed and clothed by that one saint. She fed not only hundreds of starving bodies, but hundreds of starving souls. Never was there a more generous and unselfish person. She gave her life, her love and her money to the cause of Christ. She worked from morning until night, and on into the night for the people among whom she spent forty-seven years of her life. Her sympathies were unlimited and her heart was always overflowing with tenderness and pity. She used to spend hours in prayer with those who needed comfort and help, and she always found time to tell the Christ story to the many eager, listening ears.

Most of Miss Ely's life work in Turkey was spent in the Mt. Holyoke Seminary for Girls. She and her sister, the late Miss Mary A. C. Ely, labored many years to maintain in a foreign land a school founded upon the principles of Mt. Holyoke College in America. Bitlis Mt. Holyoke is a memorial to the years of hard work and self-sacrifice of the Misses Ely. No pupil was ever graduated from the school whose Christian habits were not fixed, whose faith was not firm, for Christian character was developed at Mt. Holyoke and Christian service was a governing principle.

Others will tell in detail about Miss Ely. I cannot do justice to this wonderful woman. It is difficult to express our feelings for those whom we strongly love and admire, whose lives have influenced ours, and whose relationship with us has been one of closest intimacy.

Six weeks ago to-day, Sunday, July 11, Miss Ely passed over to the shores of her heavenly home. Those whom she had bidden farewell by the side of the road were on the sea, sailing toward their native home. They were singing songs and praying for the loved ones they had so recently left. Little did they think as they held their service on ship-board, that one for whom they prayed had come to the end of her earthly journey. And I wonder to-day, as I think of her and of all the dear ones who were with us on that memorable morning in May, how many of them are together now in the "Rest and Peace of the Homeland." More than we think or realize, perhaps.

Making Paths for the King in China

By Clara P. Bodman

COMING from India and that intensely religious people, where it seems as if the whole race were on a pilgrimage, searching, searching for—they know not what, we were struck by the materialism of China,—that patient, plodding people, thinking only of the bread and butter,—no, the rice and millet, aspects of life. In striking contrast to India were the temples—lonely, neglected, filthy. The one place which suggested real religious activity was the Woman's Temple in Tientsin, the only one in that great teeming city where women are allowed to go, and that was indescribably dirty, the idols covered with candle grease and smoke from the burning joss sticks. Pure religion and undefiled had

spot. There are great crowding the court, but worship which brings some of these lonely new life. Those must feel a strange fly children come ably they have never girls,—they do not Two years ago a his wife were to start strange city. A sent to prepare the way house. Very quietly they stones and angry words their

a near-by city? Imagine their astonishment when the next day after they arrived the city officials, in all their gorgeousness of stiffest brocade, came to bid them welcome, to offer any assistance in their work, and to suggest that they take charge of their government schools. Amazing! A welcome not of stones! These progressive officials had heard of the return of the indemnity fund; they had heard, too, that these vibrant Americans knew how to teach children, even stupid girls. Yes, they might tell them of Christianity—anything they liked. Their own schools were failures, and they must try something new. They had plenty of Confucian temples,



slight connection with that temple fairs, the people it is barter and not them there. Into buildings is coming a stodgy, stolid gods wonder when butter-trooping in; prob- before seen boys and know the "genus." young missionary and a new mission in a Chinese preacher was and to rent a Chinese must begin, for were not reception on a like mission in

quite unused; they would provide necessary equipment, but the honorable foreigners must take the children in hand. And to-day there are in that city three Confucian temples, scrubbed clean, filled with gaily dressed, adorable children, learning many useful things besides the ethics of Confucius, learning best of all about the Friend of children.

One path of the King which we longed to see widened was the Kindergarten Way. The dignified, begoggled Elderly Statesman, solemnly carrying his bird cage, cannot see the value of teaching the younger children. We have a few splendid kindergartens in connection with our missions, but not nearly enough. Children are loyal little Christians, and often make most effective teachers of the new Way, but for their own sakes



Kindergarten Children in Peking

we long to see them freed from the bondage of fear. To a friend who had lived in China for twelve years I showed one photograph—a group of laughing children. “They must come from a mission school,” was her comment, “ordinary Chinese children never laugh.” Dread and horror are inseparably associated in their minds with the worship of the gods. The fierce gate gods, put up on every outside wall at the New Year’s festival, the hideous “Big Brother” at the temple door,—do they speak of love or of any religious ideal to children passing them each day? A religion that sanctions cruel footbinding,—yes, it is still being done, in spite of edicts,—that allows girl babies to be quietly smothered because of the cruel belief that they are demons sent in disguise to harass and impoverish the family; that sends the shivering girl bride out into the dark to the

lonely grave to worship the spirits of her ancestors; that declares all women to be an embodiment of the evil principle, *yin*,—does this give any suggestion of a loving, merciful Father?

In the older schools we were much impressed by their eagerness to “go and tell” the gospel story. At Canton Christian College the boys go out every Sunday to the villages, preach by the roadside or in a court, and now they are asking eagerly for more training for girls, that the women may be reached. One of last year’s students in our Look-up-to-the-Mountain School now has a class of thirty-two non-Christians, and she hopes to bring them all into the Christian Way. The girls at Union College, Peking, teach four or five hundred children in other parts of the city every Sunday. Everywhere we see native Christians, older and younger, taking more responsibility.

Believing that a girl at her best must be a well woman as well as an intelligent and spiritual-minded woman, we watched their physical development with keen interest. We saw these shy girls, whose mothers had never been outside their own four walls, with only gambling for a pastime,—these girls taking the gymnastic drills, the basket-ball games, or with their teachers, having long walks in the country, enjoying birds and flowers. In all schools we heard the same story, eager pupils and overcrowded buildings, applications constantly refused. “How can we possibly seat 130 students where there is only room for 80?” They are exceedingly bright students, these Chinese boys and girls. One teacher told us her work was almost intoxicating in its stimulation. There is such a world of information, common to us from birth, which opens the gates of a wonderful fairyland to them.

If China is to be Christianized it must be by her own people; teachers must be trained, and the splendid new Union Colleges must be maintained. We happened to be in Peking at the graduation of two women doctors from the Union Medical College. They were as thoroughly equipped for their work as any young doctors in America, so the head physician assured us. These dignified women, in their caps and gowns, had stirred all Peking, for were they not the first graduates in North China? It was a great occasion: the American Minister gave the address, the *élite* of the city were in the audience, their curious Manchu hats bobbing, their gay clothes making a striking picture. And one of these girls came from a small village in our own mission. She had found her chance.

I hardly dare to speak of the hospital path—a fascinating Way, bringing thousands to a knowledge of Christian, loving kindness. In a springless



Two Schoolgirls in Tuberculosis Ward, Pangchuang

Peking cart we crept out through the gullied roads to a village hospital, where the year before patients had come from 2,300 villages. There we had a royal welcome—the church bell rang, firecrackers cracked, and half the village was at the gate, bowing low to the strange visitors. We edged around the double gate, so arranged because evil spirits always go in a straight line, expecting to find inside some fairly adequate buildings for their enormous work. And here were a few low shanties, with tumbling walls, brick beds, mud floors, an operating room, cold and damp. Oh, we were so ashamed that two of our most skilful physicians, trained in the best medical schools, should be treated thus shabbily. I record with gratitude that a better day is dawning for them now; they really have a new hospital, though the full equipment is not yet!

Possibly no side of the work appealed to me more than the native Christian women. They take up their new responsibilities with cheer and courage: they preside over their own meetings with dignity, pray with simplicity and fervor, and give with a self-sacrifice that shames us in our comfortable world. When we were in Tungchou Mrs. Frame invited the missionary society to meet us. It had rained hard that morning, and we thought it would be impossible for many to come the long distances, walking on their tiny, bound feet. But here were seventy women, the beauty of holiness in their faces, nearly everyone with a baby, so fat and so padded with winter garments, if he fell down he was helpless as a June

bug about getting up. When Mrs. Frame told them we had been in Ceylon their faces were all smiles, for were they not large supporters of that Jaffna Mission? One Bible woman they used to support, and she was so peculiarly successful in her work, because they sent her their prayers as well as their money, that Jaffna begged them to take another. Sixty dollars gold is a large sum for village women in China; and again I felt ashamed of our small offerings. The next day, with Miss Leavens, we visited a village school, where the teacher receives the munificent salary of \$3 a month. A cunning row of youngsters, each one proudly wearing a safety pin as ornament, recited the second chapter of Matthew, talking until breath gave out, hurriedly taking in more breath, and pouring forth more verses. It was so like our own childish attempts at reciting, only much better done. They, too, are giving as well as learning, for on a shelf was a large glass jar, heavy with coins, and their aim the Golden Anniversary Gift in Boston! The Golden Fund seems more sacred to me now that I know whose cherished pennies are a part of it.

Many of our missionaries feel that they must not only preach "to every creature," but they must show Christ in all the relationships of life. They rescue a little slave girl as she tries to escape from a cruel master, sit down on the floor with the factory women, cheering and comforting them as they sew on khaki uniforms at four cents a day, patiently teach the elderly women in the "Hall of Enlightenment,"—women who are keen for knowledge, but whose unaccustomed brains sometimes respond very slowly. They also show the plodding farmer how he can plow and prune and fertilize until his tiny patch produces twice as much as it used to, convince large classes of indulgent mothers of the serious effects of cigarette smoking for little children, translate the *Birds' Christmas Carol*, and let them act the immortal Ruggleses. Then they suggest that the air would be purer if the donkey did not live in the same room with the family, persuade them to try simple methods of home hygiene, and teach them how to care for their children wisely. Up these paths, and many more, we saw our splendid workers leading them, all hastening toward the Highway of the King, all helping to transform the traveler as he goes hopefully on. A Chinese University student in Chicago said: "The Chinese women are like birds just out of a cage. They do not know which way to fly; they want mother birds to lead them into the way. You lead, we follow."

Early one January morning we were steaming up the Pearl River to Canton. It was a bewildering sight as we came to the low-lying city; our steamer, representing the insistent West, seemed to be pressing on, regard-

less of the thousands of houseboats in her way. As we stood in the prow, watching anxiously, we saw the worried mothers hurry to their oars, the children clap their hands at the fun, the roosters crowing over the excitement. The slippéry boats, which had been nosing like little weasles around the crowd, took suddenly to their heels. A salt junk, with a huge eye on the prow—"no see, no sabe," they say—slipped away. He had seen, he knew! For a few minutes it was all turmoil and confusion, but our boat kept steadily on; everyone was miraculously out of our path, and we were at the dock. What gifts was this Western steamer bringing? There was dear Dr. Capen, whose whole soul yearned to help; but there, too, was an agent of the Tobacco Trust, who the next day would give cigarettes freely to old and young, creating a passionate desire for them. There was some fine equipment for that beautiful school for the blind, but near by were some uncensored moving picture films, the worst of their kind. There was a package of good books for distribution among the country pastors, who beg Mr. Nelson for stimulating reading, but not far away a large box of patent medicines, not the beneficial sort, for there are no pure food laws in Canton; and down in the hold there may have been some American rum. If our Western civilization could only have brought the best gifts!

China is a fascinating land, dull brown as to landscape, vivid as to politics, splendid as to people, great as to opportunity. Let us covet for it more, *more* of our best gifts.



Cigarette Advertisement near Canton

Being a Schoolgirl in North China

By Marian MacGown Evans

Mrs. Richard T. Evans, who is now with her husband associated directly with the Pei Yang University in Tientsin, still gives aid in the woman's work of that city. This article has been somewhat changed from the original form in which it was received in order to include some recent statistics regarding the girls' schools in other stations.—*The Editor.*

FROM the very beginnings of Congregational missions in China our Boards have emphasized the method of educating the young people,—gathering them into schools there to instruct and train them, to turn them out, if possible, broad-minded, intelligent Christians with a vital power in their inmost souls. After some tens of years in the North China Mission, we may well pause to ask whether anything has been accomplished and what are the needs and problems of the work for the future.

The scope of this article includes only the education of girls, our distinctively woman's work, and of that simply the primary and secondary schools. There are in the North China Mission eight stations, in each of which there is a school for girls, the whole system culminating in an academy and college at Peking. Each station has its own boarding school, the total enrollment being at this writing about two hundred and fifty. Each station maintains also several day schools, either in its own city or in its country out-stations. Approximately 700 girls are studying in these day schools, which are for the most part taught by the graduates of the higher schools and supervised by a foreign lady.

Geographically these schools are situated in three districts, Shantung, Chihli and Shansi. Coming from Shanghai by the Tientsin-Pukou line, you would reach the first mission station at Techou, where it has just been moved from Pangchuang. A school for girls was established at Pangchuang by the beloved Grace Wyckoff, who went out under the W. B. M. I. in 1887. (See page 456.) Miss Mabel Huggins, also W. B. M. I. is designated to this station. The school will soon be relocated at Techou in a new building which will permit the admission of an increased number of the girls eager for education. You would have to desert modern travel and take to cart or boat for two days or a week, respectively, if you wish to visit the center at Lintsingchou,—a city off the line of the railroad, but on the cart road from north to south and so a thriving center of trade. Here you would find, at the end of your long ride, thirty or forty girls, mothered by Miss Edith Tallmon and Miss Ethel Long of the W. B. M. I., assisted by Chinese girl teachers.

Coming back to the railroad you would ride a few hours north to Tientsin where you would be near the work of the Woman's Board of Missions in the Look-up-to-the-Mountain School at Hsikuy (she-goo). Many children in this country are lovingly remembering the children's missionary, Miss Carolyn T. Sewall, who will join Miss Edith Davis here this fall, after her year's study in Peking. There were twenty-one girls enrolled last year, as hard times have been the cause of sadly re-



Welcoming Callers at Tungchou

ducing the number of pupils, most of whom come from the poorer families. The building accommodates forty and the teachers suffer many pangs at denying admission to the promising applicants, but have learned to dread the word "debt," and wait hopefully for further aid from home to enable them to put the sickle a little further into the white fields. A new home for these two teacher-mothers is to be one of the golden fruits of the Anniversary Gift of the W. B. M. At Peking, three hours by rail, is the familiar Bridgman Academy, where Miss Payne, Miss Mead and others of the W. B. M. I. force receive the young women from many missions and many provinces and help them to develop into sweet, efficient Christian characters,—the most promising of these preparatory

students going on into the Woman's Union College, where Miss Luella Miner, Miss Katharine Crane and their strong helpers graduate those who shall be the leaders and teachers of the New China womanhood in many places, with circles of influence which cannot be estimated. Tungchou is only fourteen miles from Peking, by rail, and here we stop to visit the Richly Instructing Girls' School, where Miss Alice Browne, assisted by Miss Delia Leavens, gathered a band of eager, industrious little girls. Miss Leavens is now in charge waiting hopefully for a new associate, and we should find Mr's. Frame in her new home busy in divers ways in the Browne-Frame house which now has in it the Littlest Missionary, Frances Kendall Frame. Paoting-fu, to the south, is also easily reached by rail, and in this place of sacred memories we should find a little boarding school of thirty-four girls watched over by Mrs. Mabel Ellis Hubbard and her good helpers, with gratifying results. Here again the Golden Anniversary Gift will bear fruit and the Annie Gould Memorial School will be worthily housed (see page 462). This school, as well as that at Tungchou, belongs to the W. B. M. From Paoting-fu you would wish to go on into Shansi, and a day or two would land you at Taiku (ty-goo). Here the school is supported by the W. B. M. I. and has made remarkable progress. Miss Heebner has given much time to it and Miss Kauffman, now Mrs. Leete of Fenchou, ably seconded her, taking much responsibility although a new recruit. After seeing Taiku you must again leave the railroad and go on through the mud by cart to Fenchoufu, the most interior of the mission stations. The Lydia Lord Davis Girls' School is here in a new commodious building, facing limitless opportunities. The figures in the recent attractive report of the Fenchoufu station arouse a somewhat startled inquiry as to the proportion between the boys and girls in the schools here. The record of 800 in the boys' school and in all departments of the work for girls only 120, when the need for educated Christian wives and teachers is so appalling, may well give one pause. By one of the sudden exigencies which come to our missionaries, brave Miss McConnaughey's strength has been taxed by the manifold duties which the year brought to her. How welcome will be the additions to the Shansi force,—Miss Horn for Taiku, Miss Munzer for Fenchou, now on the ocean, sent out by the W. B. M. I. in August.

After this hasty trip, with its necessarily imperfect data, you will realize that the figures given above,—700 girls in the mission schools,—are after all not so imposing, when one considers the immense amount of territory covered, and you will feel with us that after all we can do only

a tiny bit of the work to be done. Not that we are the only ones at work for Christ and His Kingdom in this part of China. There are several other Protestant Boards at work in all these large centers and many flourishing Catholic schools. The government too is now taking hold of education for girls, but, of course, only secular education. All these agencies together do not go very far toward realizing our American ideal of universal mental training.

What are the girls studying in these schools? Very much the same subjects that your daughters are studying, except that the extras, such as music and drawing, have to depend upon whether anyone in the station has the ability and the time to teach them or, as has been the case sometimes, a resident foreigner not in mission circles feels moved to devote a little of her spare time to the people among whom her home is made. The one more or less extra in which all the schools try to give regular and uniform instruction is English, since there is such a demand for that now.

But what is it like, teaching those girls? Again and again this question is asked, and the bewildered look on the face of the inquirer implies that she is sure it is very different from teaching American or English girls. In many ways it is surprisingly the same. These girls are remarkably human and often, given the same stimulus, respond in the same way as their fairer skinned sisters. Yet there are here, as everywhere, special problems resulting, not from a deep and ineradicable difference between their nature and ours—that is a myth which may as well fade from your minds—but from the differences in their circumstances. *Homes* make a difference in people. In Peking and Taiku the girls are drawn from all classes of society, but in the other schools more from the middle class, often from the rather poorer section of the middle class. They do not come, as we have sometimes supposed, out of entirely loveless homes. Many have Christian parents and, even if they do not, there is much deep family affection in China, and the girls, in spite of the fact that they are less desired than the boys, yet in many cases come in for their share of it. In a way the homes of those girls who come to school are a bit raised above the general average, for the parents who have been entirely untouched by new life do not as yet educate their daughters. Still, their homes are not very much like your idea of a home. Most of you who read this would not be really comfortable in them. What would trouble you most would be that they are not very clean. As one Chinese woman said to me, "It is not easy to keep mud floors clean," nor mud

walls either, I should think, nor even the porous bricks which the more well-to-do use for floors and walls. It is only as you climb in the scale of wealth and reach those families whose floors are made of the old-fashioned, foot-square, almost non-porous bricks that you reach houses which it is at all easy to keep clean. Besides, cleanliness costs. It is all very well to talk of the profuse use of soap and water when you have the latter brought plentifully to your house, but suppose all the water in sight was muddy and must be settled before it was very useful for cleansing purposes and was hard at that, and suppose your ancestors for many years had considered soap in the light of a luxury, and suppose you had been taught nothing of germs or of hygiene, and suppose there were absolutely no chance for privacy in your home, would you keep your household and yourself as clean as you do now? Perhaps the average Chinese housewife does not any more than our not-so-remote ancestors did. This lack of cleanliness extends also to the streets and ditches, and dirt does not make for physical stamina in people. Neither does the dampness of the houses, nor yet the habit of sealing them up tight at night, nor the frequent presence of aged tubercular relatives. We are finding in these days in our home cities that many a backward child is so because of lack



Schoolgirls in Tungchou

of nourishing food or inherited physical weakness. In China we have these things to fight all the time. We call tuberculosis the white plague, but it knows no race prejudice. It is the yellow plague as well. The foreign head of the school must be on constant guard against this scourge and other diseases, some milder, some even more to be dreaded, if, when she has given her girls a Christian education, they are to have sufficient bodily strength to go out and do the work for which they have been fitted. So sanitary arrangements and physical exercise loom large on the horizon.

How about the social conditions from which they come and for which we must fit them? No problems are more perplexing to the worker in China to-day than the social problems. The most distracting thing about them is that they are not fixed. Every year since I came to China has seen a change in social conditions. What would have excited thrills of horror among the Chinese six years ago passes without comment to-day. In Tientsin it is quite the proper thing for the young people to arrange their own marriages with or without some help from their elders. There are dozens of opportunities for meeting and acquaintanceship now where a few years ago there were none. The old restraints are off. New careers, too, are opening for the girls. To some is actually given the chance to decide for themselves for or against marriage. In these days of change, what should be the attitude of the Christian schools? Shall we hail with unmitigated joy the emancipation of the girls, and in every way help them on to more and more freedom, or is a mild conservatism better under the circumstances? Most of us (after our first year) decide in favor of the latter. Not that we deprecate the changes. They are inevitable and will, in the end, be beneficial, but meanwhile—it is as if the solid earth were breaking up under their feet. Under those circumstances dare we hope that none will fall, and will the wise teacher push them too rapidly out onto the shifting ground or will she concentrate her energies on the task of making sure whether they can stand? And how will she draw the line for them when neither she nor anyone else knows exactly where the line ought to be drawn? It is easy enough to make decisions in matters of conduct when only one code of ethics is in question. It is a very different matter when there are two codes and both seem to the unfortunate girl binding. Yet for some difficult situations, more or less tragic as the case may be, are you fitting her the moment you take her out of her old time seclusion and begin to educate her. She must henceforth stand at the meeting place of two currents and strongly must she stand if she is not to be swept away altogether. Not “Shall I do right

or wrong?" but "What is right?" is the question which she must face in a hundred varying forms all the rest of her life. Somehow you must put into her life a power which can guide and sustain her.

Do the schools do this? Are they in any measure justified by their fruits? Are the girls Christians when they graduate? Are they the kind of Christians which counts? Do they do anything worth while or do they sink back to the level of their surroundings? One wonders sometimes that more do not do just that. For it is a pretty solid mass of inertness that the sweet girl graduate in China faces. Anyone who has ever tried to do something that did not fit in with the accepted ideas of the society in which she lived knows how terrible is the dragging weight of other people's opinions, especially those of one's own household. Increase the number of members in that household many fold and add the thousand year old belief that their word is law, that it is right for the young to obey implicitly the will of the old, then ask yourself whether you are sure that at eighteen you would be strong enough and wise enough to stand alone in your village for ideas that the oldest inhabitants *en masse* felt sure were wrong, and at the same time not to fall into ways to which they would have a perfect right to object. Some of the girls who graduate from our schools have not that strength and that wisdom—have not the force of character necessary to maintain themselves, and sink back, or else revolt into an offensive type of new woman. Yet not many of them do either. The great majority after they leave school do something, and many of them something vigorous and useful. Many teach. There are not and cannot be for years to come enough teachers, so most of the girls take a longer or shorter turn at that work. The more capable ones go on to academy and college with teaching before and after their course. Almost all are Christians, in name at least, when they graduate. They have been for years in a Christian atmosphere and expect to be Christians. This fact, with its obvious advantages, carries with it its inevitable disadvantage—that what came so easily and naturally is not in some instances a matter of very deep personal experience. Yet oftener than not it is. When the girls go into government schools, as some of them do, the test is more than usually severe. It is very easy for them to think that they can be Christians without saying anything about it—that they can show by their lives for what they stand and that testimony as to the power that has control of their lives is not necessary. But there are those who stand boldly by their colors even there. Two graduates from Paoting-fu who had Government positions took from the first a bold stand, going each

Sunday to the little chapel and taking their pupils with them. Both lost their positions, presumably on that account, but one has since been reinstated since she is a good and faithful teacher whose merits the authorities cannot but recognize.

The work of one of the Tientsin graduates is a fair sample of what the girls do when they are through school. I call it a fair sample because this girl has no extraordinary ability or unusual depth of spirituality. She is just an average girl. She went back to her own village where her family was the only Christian household and where there had never been a Christian school or any school for girls. She collected seven or eight pupils, largely from among connections of the family, and opened a school for them. Her teaching was not remarkable, but her efforts were sincere and the school grew. Not only so but the people began to be interested in hearing Christian truth. The fame of the little school spread to other near-by towns and from them came mothers with pupils and with requests that she go and tell the other women about "the doctrine." She went and, in time, enough interest was aroused to warrant the sending of a Bible woman to the district. Several women have become Christians and the general attitude of the neighborhood toward Christianity has been changed from indifference, in some cases hostility, to friendliness and interest. It has not all been the work of this one girl. Her brothers have preached there too, and latterly there have been sporadic visits from the foreigners. Yet much of the fruit of these villages may be laid to her credit. Has she been perfect always in her attitude, free from all mistakes of judgment and of disposition? No. But one thing is certain. She has turned her face from the past to the future. She has received into her soul an impulse, she has begun to think thoughts that have definitely worked out in positive, vital help to her own people. She is married now and just recently a mother. Will this same impulse tell in the home she will make and in the training she will give to her small daughter? Time will show. Some of the girls make no better homes than their mothers made, but they are the exceptions. As a general rule they carry the inspiration they have received into this sphere too. Would they perhaps do so more fully if we gave them more specific training along these lines? In none of the schools of the mission are there any courses designed to help the girls in their duties as homemakers. To be sure they get some practice in caring for the school and for their own rooms, and learn many a lesson of cleanliness. They study physiology, too, in some of the schools and so get new ideas of hygiene. Anyway,

they obtain some knowledge from the hygiene they are compelled to practice while they are in school. Their minds are being trained, and a well-trained mind will rise to any situation. Yet in these days you are coming to believe in America that the most important work a woman can ever be called upon to do deserves a little extra, special training. Is this not even truer here? Many of the teachers in charge of the schools think so, but the matter is not so simple as it sounds. Would you know how to give instruction in domestic science, fitted for the conditions in which these girls must live and to give it in such a way that they may be inspired to make the changes that are possible and necessary for health, and yet not be rendered discontented and hopeless when they must deal with those conditions which they are powerless to change? Could you inside of three or four years' residence—most of the Americans in charge of the schools have not been out longer than that—so adapt your teaching that the girls shall take all that is really helpful from the foreign ways and yet not begin to think that a method is better simply because it is foreign and that they can do nothing unless they can rebuild and refurnish their houses entire? And how much do you know of the relative food values of *mien t'iao* and *chu poa p'ers*? These things can be worked out, but it will take time, skill and patience to do it. It would be a boon to the mission if some day a lady with special domestic science training—plus large, large doses of common sense and adaptability—could come here and undertake to solve this problem.

If not this, there are plenty more! "What are some of your problems?" I asked the different teachers. "Poverty," says one. "The desire for quick, flashy work to get positions." "Seeing that the girls get the right kind of new ideas instead of the wrong," replies another. "Making their Christian experience real and vital to them," answers a third. "What are some of your needs?" "More teachers." "Teachers trained in modern methods." "New buildings." "Better equipment." Above all, more of the wisdom that comes from above, more power, more of Christ.

"Forward" is the spirit in China to-day. Jehovah is leading, but upon the efforts of the home constituency depends largely how far and how fast and to what end China moves. We must have your prayers, we must have your gifts, and we must have your lives."

Chinese Girlhood Coming to Christ

By Edith Davis, Tientsin

BEFORE these days pass too far away I want to tell you of them. You have heard of the government schools for girls in Tientsin—twenty-two of them into which we have had access this past year—and you know something of the Bible classes among these girls. We have tried through these classes to reveal the Christ and to lead the girls to confess Him. I want you to think a minute what program you would follow, what method you would use, what book or chapter you would take as the basis of your study, with the girls who do not know the first thing about Christianity, Christ or the Bible. Suppose these girls were from fourteen to twenty years of age, did not know one person who was a Christian, had

never seen a church building to know what it was, had never read a book or a poem with a mention of Christ in it, had never heard a Christian song, or seen a picture with a Christian subject, had never heard a prayer, or known to whom to pray. Suppose you had ten hours in ten weeks' time to teach them, what would you



"Little Mothers" in Tientsin

do? I just suggest, to make it really real, that you prepare an outline for a ten weeks' course, and see if it satisfies you. Nothing in my life before has been so searching as the preparation for these classes this year. The new class started in the high school has been such a joy. Two who bought Bibles have never been to the class, and some of the remaining have only visited us, but six of the twelve have certainly found something. I wish I could tell you of some of our discussions. One little girl, after I had asserted that the Christ who healed the body of disease was able to heal the mind of doubts and the heart of tempers, with real earnestness looked up and said, "I would like to see that Christ. Can I see Him with my eyes?" There were Greeks of long

ago who came to His disciples saying, "We would see Jesus." Through all ages it is the longing of human hearts the world over—a need which God meant to be satisfied through the revelation of that Christ in us. Another girl said, "Isn't it all right to be angry when one reviles you? I think it is, and yet there is one thing I don't understand. When I am over being angry I do not *respect* myself. Why is that?" And then there is dear Wang Pi Cheng,—interpreted, her name is True Jade King,—two years ago she declared her purpose to be a Christ follower. She had shown such a true sense of right and wrong that I was surprised to find she knew nothing of the gospel until this class was started. We had had only three meetings of the class; Mark we were studying, and I was eager to know on just what she based her belief. To-day when she came to go to church with me we had a long talk and she added to the details I had known before. Her father is a faint believer in Buddhism, while her mother is a very ardent believer and daily burns the incense in the home. Pi Cheng said she joined in the Buddhist practices with her mother, but when she prayed "nothing answered her spirit," and she was not satisfied. Then she heard of Christianity and through a friend bought a Bible which she often read, beginning with the first book. And then came a wonderful testimony. The God of whom she read in Genesis—she had not gone further—"answered her spirit!" For days she did not know how to get to Him, then she heard of Jesus, and immediately she believed in Him and loved Him, and through Him she found God. The first meeting which Miss Paxson led for the girls of the Bible classes she was there, and at the second meeting an opportunity was given for confession of Christ. Though she did not raise her hand while the heads were bowed in prayer, her heart was busy making its confession to Him who sees in secret. The next day she came again and this time out of a sure heart declared her purpose. I spoke to her of letting her parents know that she was a Christian, and to-day she said her mother was very willing she would believe in Christ if she would be "warm-hearted" about it! The right one had to hold *any* faith demanded she be "warm-hearted" in it! Not bad for a sentiment out of loyal Buddhism.

A few days later—the class in the high school has met in another session—only two were there, two very sober girls, and this is the story they tell. Wang Pi Cheng, true to the confession she had made, felt she should tell her classmates of her new resolve, and so she told them that she was a Christian, that she would study her Bible every day, attend

Bible class every week, and go to church on Sunday. It made a stir as such a confession would in a school where only one girl had ever had any connection with a church. Three other girls immediately said they too wanted to become Christians, and dear Pi Cheng passed on the advice she had had and advised them to tell their parents. These parents, however, are Mohammedans, and they have forbidden their daughters to attend the class again, and the others in the class are afraid to come, with the exception of Liu —, who once joined a church because some other girls did and she got in under cover of their piety without knowing anything of Christianity. She had never told anyone of the experience, but now she too says she wants to be a true Christian. You will not get this letter before this school year is closed and these girls are scattered. They come from various provinces and this is their senior year, so I'll not have a chance to meet with them in the fall. I want you to follow them with your prayer. Will you not be helping them to be true to the knowledge they have of Christ, faithful to the habit they are forming of reading their Bibles every day, willing to witness for the Christ as they learn to know Him better, and growing in winsomeness daily before those in their families who do not know the meaning of their faith till they too are won? I put these lives on you to be nourished and strengthened through your believing prayer. "If ye ask—I will do it."

I have told you in more or less detail of one class and of one girl. The same story could not be repeated in each class, but the working of each heart is known to Him alone, and we can believe that there is result, not apparent yet, which some day will be known. Miss Paxson was here for three weeks. She held services in the Y. M. C. A., Y. W. C. A., the Methodist girls' school, in one of the hospitals and in our Woman's Board girls' school besides the government school Bible classes. Fifteen teachers and pupils from the last named schools made the Great Confession, every one of them from non-Christian homes. There are others who did not make the surrender and who are most unhappy in the struggle which the year's teaching has brought to them. It is hard to come out before family and friends with a purpose which means so much. There can't be the seclusion of a snug Christian life for those who must face scorn and criticism and persecution. From my schools here there were nineteen who decided, and that means there is only one girl who is not now a Christian. There were twenty in the boarding school who decided to let their lives be used in trying to win one person to Christ this year. Now I am not going to say one word more about MISSIONS

except that you who have been praying this year for these classes have a share in the joy of the fruit, and you have a share in the further developing of the lives of these little spiritual babes because you have helped to bring about their rebirth. Please don't forget them. It has been a year of wonderful joy for me, joy in Him, and joy in going out for Him. Mrs. Chandler is leaving with little Harlan in two weeks now for the summer for Japan where her mother and sisters are. I have always gone about the last of May to Peitaiho but this year I have work planned till the middle of July. However, I am going up for a few days this week as there are things about the house that must be cared for and I am in need of a little rest. I have to get away every few weeks from these high electric winds, and especially if I stay through two months of the heat later, it would be wise to have a bit of a change now.

Indeed we can use wool for knitting or crocheting—any amount of it—and happily small quantities of one kind will not come amiss, according to Chinese economics. The girls wear wool mitts and crocheted collars of variegated colors, and for baby's caps the more colors the merrier. It's quite correct to have the fringe on a neck scarf of a contrasting color, and knitted muffs allow of almost any combination. Dark green is the stylish color now in China, and a bit of that puts tone into any article.



Two Mothers in Tientsin

God can open doors. He is, as the Moslems say, "the Great Opener." He opens the lips of the dumb to song, the eyes of the blind to sight, and the prison house to the captive. He opens the doors of utterance and entrance for the Gospel. He opens graves and gates, the windows of Heaven and the bars of death. He holds all the keys of every situation. He opens, and no man can shut. He shuts, and no man can open. God, the Opener, is not on the outside, but on the inside of the barred doorway. "Knock and it shall be opened."—*S. M. Zwemer.*

Board of the Pacific

Helen Grace Wyckoff: A Friend's Tribute

Although Miss Wyckoff was born in the Middle West, and was always a missionary of the Woman's Board of Missions of the Interior, the fact that her last earthly days were spent in California, and that this tribute is written by a former member of the North China Mission, makes it doubly appropriate that the pages of this department should this month be largely devoted to a sketch of this beautiful and useful life.—*The Editor.*

"**W**E ASKED for a single lady and the Lord sent us *two*," enthusiastically exclaimed Mrs. Arthur Smith as she reviewed the early days of the Pang-Chuang station. She referred to the remarkable response made to their eager search for a young woman to take up the growing Shantung work, made by the Woman's Board of the Interior when they commissioned the twin sisters, Miss Grace and Miss Gertrude Wyckoff of Galesburg, Ill. The joy of the Pangchuang field was unbounded; and the wonder of it that there should be two so alike was just as great among the appreciative as it is here among us in America.

Three years after graduation from Knox College found Miss Grace as the oldest daughter in a family of eight children, helping in the home, and in the church with which she was connected. Her call to China came in the shape of an appeal from Miss Ada Haven of Peking for nine young women for North China. "I must be one of them," responded Miss Grace. and we can imagine her joy when after writing of her decision to her sister Gertrude, who was doing A. M. A. work in the South, she received the reply that her other self was ready also. They reached Pangchuang in the autumn of 1887; and from the beginning, all through the years, have kept house together in their own home. "It is just like heaven," the native women used to say, as they hobbled on their bound feet through the neat, pretty rooms, gazed at the fine photographs of father, mother, sisters and brothers in the "home land," listened to the organ, and heard the "wonderful words of life" in song and story from the lips of the sisters. How beautiful it all was! and as the years went by, many and many a weary soul did find heaven through the ministrations of that home, and through the hard country touring. Hard roads that involuntarily "made the tears come," as Miss Grace once wrote; hard, poor fare in the barren, poverty-stricken homes of the country peasant, hard discipline in the solving of the problems of the sick, the homeless, the wayward, the persecuted, yet there was never a word

of complaint, it was counted such a joy and privilege to render this service.

It was given to Miss Grace to found the first school for girls in that region. Its name means the Cultivation of Truth, and the graduates are prepared to enter such institutions as the North China Union Women's College at Peking. It is still the only school of its rank among ten million girls. Others will write of this at length; and with blinding tears, but with grateful hearts, we shall read this thrilling chapter of heroic service, uplifting and training the downtrodden, neglected young womanhood of China.

Never between any two people have there been stronger ties, so it could not have been easy to take separate furloughs, as these sisters sometimes did that the beloved mother, who has been blind for nearly twenty years, might have as much as possible of her gifted daughters. This year the removal of their station to the large city of Techou, fifteen miles away, had made it possible for them to come together. They arrived in San Francisco, July 5, hoping that while the new buildings were going up they might have a whole year together in the United States.

Miss Grace had taken her life in her hands many times,—when she crossed the Pacific, when she endured the siege of Peking in Boxer days, and when she passed through other times of persecution and epidemic, but never so truly as when she said good-by to her family in San Gabriel and made her way to the Children's Hospital in San Francisco, the last day of July, for a needed operation. Mrs. Ament was with her for the first trying days, but, obliged to meet her own appointments, sailed for China, August 7, confident that her dear co-worker would speedily be restored to health; but that was not to be, and at five a. m. Monday morning, August 9, our beloved slipped away.

In the new parlors at 2198 Geary Street, that so charmingly combine the home and the chapel, a privileged group of friends that could be hastily gathered, met at 2.30 Wednesday afternoon, with Miss Gertrude, who had come from San Gabriel, and Miss Mary *en route* from Tougaloo, for a last service. Rev. J. K. Browne, of Turkey, who has been acting secretary for the American Board upon this Coast, read many of Miss Grace's favorite passages, those which were her very life as she ministered to the suffering, needy ones of her large parish.

"Faith's Prayer," a favorite with both of the sisters, was sung by Miss Harriet Pasmore, after which Rev. George Hinman, formerly of Foochow, who had had the privilege of visiting them in their Pang-chuang work, spoke as follows:—

"I am sure that all the fellow-workers of Miss Grace feel that they have lost more than a sister to us all, and they feel to-day that one of the family, the large China family, has gone before. The sisters were a benediction at every mission meeting they attended. How much their presence meant to us all! If ever there was an illustration of the leaven which a woman took and hid in three measures of meal until the whole was leavened, it is found in Pangchuang and in these two lives; and all that has been done there, all that has been built up, is the result of *lives lived*. Not anywhere is there a more powerful illustration of what can be accomplished by quiet, faithful, purposeful living in the school and in touring. To say that China is changed is a truism; but this is what has changed it—the living of such lives as this; and the influence will live right on after the worker has been taken from us. It is impossible to say how we shall miss this splendid sister, this splendid worker. We can only rejoice that the seed has been put in; and that we have the wonderful result of the influence of Christian personality."

After prayer by Dr. Kelsey, the newly appointed secretary for the American Board upon the Pacific Coast, Miss Pasmore sang very beautifully Mendelssohn's comforting "O rest in the Lord, Wait patiently for Him."

The final interment will be at Elmwood, Ill., where the sisters were born and where the beloved father's body rests.

Faith's Prayer

Lead me, dear Lord, by Thine own hand
Wherever the path may go;
It may be fair or desert land,
I do not need to know.
I only need to trust Thy care,
To know Thy love is sure,
To let Thee all my burdens bear,
And in Thy strength endure.

Guide me, dear Lord, by Thine own eye,
In ev'ry step I take;
So shall I feel Thee always nigh,
And live for Thy dear sake.
And looking up to Thee, my Guide,
Thro' darkness or thro' light,
May I in trustful faith abide
Till faith is lost in sight.

Teach me, dear Lord, in Thine own way
Whate'er I ought to be;
The lessons may be hard to say,
The path too dark to see,
But holding by Thy pierced hand
I cannot go amiss.
Until I reach the Unseen Land
By faith I'll walk in this. —Emma Graves Dietrich.

On the Green at Brousa

In this day of athletics, drills and all sorts of out-door contests, how charming is this glimpse of our "coming out" at Brousa! It was summer, and the place was the Brousa Race Course, just outside the city. Imagine a large center field, surrounded with pavilions for the officials on the one side, and for the ladies and school children on the other, and every available space packed with thousands of spectators. Buffalo carts decorated with branches and greens were provided for the kindergarten children, and the rest of our pupils marched in a procession, over a road that took more than an hour after leaving the city. Each pupil was requested to carry a small Turkish flag.

"The day was a success in every way," writes Miss Jillson,— "weather perfect, preparations well made, and everything admirably carried out. There were twenty-one numbers on the program: first music by a band, then a review of the boys of the military school, then the kindergarten drills and the other exercises. It was in this number that we were invited to take part; and our little children in green and yellow dresses trimmed with daisies gave a drill with flower chains and stars and crescents, meantime singing two Turkish kindergarten songs and calling forth much applause. A little Austrian girl carrying the American flag, and the other children with Turkish flags, showed our united purpose in general educational work in the country. The Turkish kindergarten children did excellent work with songs, games and May-pole exercises. The fact that the work of these schools was directed by our graduates gave us much pleasure; for as our school furnishes teachers for the schools about us it is fulfilling one of its most important purposes. The children of the Armenian school gave a fine gymnastic drill. Other numbers on the program were Swedish gymnastics by the boys of the Sultaniè school, a bicycle race, vaulting, pole vaulting, races, football, etc. Everything was well done; and as this is the first time such an event has taken place in Brousa, those who planned and carried out the work are to be congratulated warmly upon its success."

If the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith is a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true.—*Phillips Brooks*.

Our Field Correspondents

Miss Isabelle Phelps writes from Paoting-fu, China, of her year's work:—

About a year ago when I wrote, the Fu Ying Chih Yuan ("Women and Children's Broaden the Knowledge Court"), which is the center of work for women in the city, had just been opened. I have general charge of this work, with the exception of the kindergarten, which is now under Miss Chapin's superintendence. During the past eight months the usefulness of such a place as this has been amply demonstrated. Afternoon teas and lectures have helped in winning the confidence of the mothers; the weekly "Read-the-Paper" Meeting finds an interested audience of all ages gathered together, as does also the weekly Bible class. In the spring Mrs. Hubbard, assisted by two schoolgirls, taught the morning day school held here for little tots, while Mrs. Su helped in the evangelistic and social work, besides teaching the afternoon school for older girls. Beginning with September, Miss Ma, who graduated last June from the kindergarten training school in Peking, has been the teacher for both the morning kindergarten and the afternoon school, doing beautiful work.

The most largely attended gathering of the week, we are glad to report, is the Sunday school. It is an inspiration to listen now to the singing of these women and girls who less than a year ago did not know a single hymn. At Christmas time an offering of money and food was willingly brought by many members of the Sunday school as a birthday present to Jesus,—the contribution being taken later to three poor homes in that section of the city. About twenty of the pupils took part acceptably in the Christmas exercises for women and children held at the church, and as the months go by we find the Kuang Chih Yuan constituency increasingly willing to attend our Sunday morning church services. Two of the women have expressed a desire to register as inquirers on the church roll, one of them saying, "My heart is so much more peaceful since I began to pray daily." Several new homes in the city have been opened for Bible women's visits because of acquaintanceships formed at the Kuang Chih Yuan. We earnestly hope and fervently pray that God may increasingly use this center of work to not merely evangelize, but also to Christianize many hundreds of women and children.

Another new feature of the past eight months has been the industrial work begun in our suburb under the charge of Mrs. King. About twenty

women and girls have learned to do tatting and the number of pupils is rapidly increasing. Their work finds a sale in the United States, and the employment has meant much to these poor people. To some it has meant warmer clothing and more nourishing food; to others it has meant tuition money and so a chance to get an education. Some of the women are also eagerly learning to read under the instruction of our evangelists. All the workers bring their tatting for inspection and purchase, after which they attend the women's prayer meeting in a body. As soon as warmer weather comes they will be expected to spend several hours in study before the prayer meeting hour on Friday. These women are many of them so utterly ignorant of Christianity that we are hoping this regular instruction may accomplish much for them.

During the winter of 1912-13 there was much suffering from famine throughout the region south of Paoting-fu. The missionaries of the American Board helped to relieve this by the distribution of funds which had been sent from America by interested friends, and the China Red Cross Society also gave out famine relief money. Beginning with the summer of 1913 it was decided to use the funds still remaining in hand for famine relief to establish a school to which poor women and mature girls might go for a six months' course of study. Weaving, crocheting, sewing, straw braiding, reading and arithmetic were decided upon as the best subjects for instruction, the hope being that many might be lifted out of privation and put in the way of earning a comfortable livelihood by the instruction offered. Up to the present time about a hundred women have graduated, and the work is still going on, though it will probably not be possible to continue it after the present year, owing to lack of funds. In addition to the daily instruction religious meetings are held for the pupils every Sunday afternoon, and abundant opportunity given them to read in the little church books.

A class of thirty-eight was graduated from this institution in September, many of whom registered as inquirers in our church before leaving, having gladly availed themselves of the opportunity offered for weekly religious instruction during their six months' course of study. At a recent three days' convention held in our country field, one of these graduates joined the church on probation. She said, "There is no other woman in town who knows how to read, so there is no one to help me, and I do so want to learn more. Please may I go to Paoting-fu and enter the women's training school at the West Suburb?" Her face beamed when the desired permission was gladly given.

Since September our church women and older schoolgirls, with the assistance of the missionaries, have been doing extensive evangelistic work on Sunday afternoons. They are too poor to give much money, but they decided that they could contribute more time than they had been doing to the cause of Jesus Christ. They gather at the church to pray for the Master's blessing, then divide into groups, some going into the city and some to private homes in the South Suburb. Thus many who have never been to church have had the opportunity to hear the gospel message attractively presented with song and story in the courtyard of a neighbor.

The girls' school has enrolled fifty-one pupils, thirty-four of whom are boarders. In the autumn the verdict went out that no more girls could be received until new buildings were available. We are glad to report that the money for our new school plant has been promised and we hope to begin building operations next spring. Of the \$3,000 which is in sight, about \$400 is a gift from Mr. John Gould in memory of his daughter, who gave several years of loving and efficient service as principal of the school before she was called to wear the martyr's crown. The institution will be known hereafter as "The Annie Gould Memorial School." In addition to the three Chinese teachers we have been fortunate in having the help of many of the foreign ladies during the past year. Mrs. McCann has taught calisthenics. Mrs. Galt has had three classes in drawing and one in calisthenics. Miss Chapin has been health inspector since her return. Mrs. Hubbard teaches and has general charge.

Some lessons have been learned in this school outside of these regularly put in the curriculum. Last fall the matron and the missionary in charge of the school were talking about the appropriation.

"If the girls did all the work in the school yard, saving the salary of the servant who formerly did the work, we could take more girls into the school." "That would surely be a good idea," the matron responded, "and I'm sure the girls would think so too, if they knew by doing extra work themselves more girls could be taken in." The girls did promise gladly to do the yard work, and in theory did it willingly; but in practice, as the winter days came on, their enthusiasm died out. The ground seemed very cold to them with only cloth shoes; the snow was heavy sometimes, and always, always they had to fight against the prevalent feeling in China that scholars should not work. At last there seemed need for a new incentive. The teacher gave marks in each room,—red,

good; green, fair; black, poor. This was the opportunity of a lifetime for the stupid girl who had never been able along merely intellectual lines to gain her teacher's approval. One child especially enjoyed this new chance to do well along a line not beyond her mental capacity. She swept and dusted and tried to encourage the other six girls in her room to pick up their belongings. At last she gained day by day the much coveted red marks and then the promised table, with a drawer in it as a reward. When the mumps broke out in the school she fell an unwilling victim and was removed to an isolation ward. She carried with her the beloved table with a drawer, and had a hard lesson to learn when the teacher removed the table back to room No. 3. She thought surely the teacher would understand who it was that swept, dusted and picked up after the other girls. To work for the good of the community was a new lesson. But after the promise of returning to room No. 3 when she was well again, she took this lesson calmly to heart.

Our field is tremendous in size, and hundreds of eager, hungry hearts wait for the message which the missionary and the Bible women have to give, while thousands more are hungry for something, but do not know what. Will not you who read this pray that the means may soon be provided to send out another woman for evangelistic work to this needy part of Christ's vineyard? Money to employ more Bible women is also urgently needed. From all parts of our city and country field come opportunities for service, some of them being veritable Macedonian calls. Our hearts long for all the prayers and all the financial support that friends in the homeland are able to give.

Miss Elizabeth S. Perkins writes from Foochow:—

The Social Service Commission, an outgrowth of the Eddy Campaign, is launching a movement to fight the plague. Some cases have already developed, but it is much worse in the hot summer weather. They are having a series of illustrated lectures, two a day for two weeks, a day in a place, in various parts of the city. These lectures show how plague spreads and how to check it. Then the Commission has ten stations where people may be inoculated for plague at a cost of about thirty-five cents Mexican, just enough being charged to cover the cost of the medicine. There will probably be some prejudice against the process, but doubtless many of the more intelligent people will avail themselves of the chance. There are also to be 150,000 handbills distributed, telling people how to prevent plague.

Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

As Annual Meeting Draws Near

The approach to annual meeting, through the months of August, September and October, is paved with pleasures and perplexities, with happy anticipations and fears, with enthusiasms and disappointments, yet always with good cheer, because of a steady confidence, not alone in our spiritual Guide, but also in our loyal Branches.

Financially this is a period of fluctuations. At the time of this writing our treasurer has no means of prophesying what funds will be in hand the 18th of October for the work of the next year. She is just sending a message to all the Branch treasurers, which tells each the gifts of her own Branch to the Board up to the date of the letter, and suggests comparison with the sum asked, and with the gift of last year,—it may be gain and it may be loss. These “ten month letters” should be of exceeding value to the Branch officers. They are barometers. They record what you all want to know as annual meeting draws near, and they allow you time, if you need it, to make good.

Our New Aim, \$131,000, waves its banner ahead.

When shall we come up with it? In less time than that in which we overtook the \$120,000 standard?

That all depends, I believe, upon the same fidelity to the individual touch which has characterized our Branch and auxiliary workers in the past; viz., the churches, one by one, to be organized that all the women may share in the fulfillment of the Master's last command: every woman in each church to be individually “hand-picked,” if necessary, because the greatness of the task calls for all.

The year 1914-15 has been phenomenal.

When we meet in Burlington, November 10-12, we shall close one full year passed under the world war cloud. Its shadow has dimmed joy on some of our mission fields, shaken many hearts with vague fears, and taken from not a few givers the power to be as generous as they have long liked to be.

Nevertheless we can thank God and take courage that the particular work entrusted to the Woman's Board has gone so steadily forward, barring the sad interruptions in the mission stations of Turkey and Mexico.

We shall come together, remembering the sufferings and losses of many fellow-Christians in mission lands, and the heartbreaks, the hardships and illnesses of many missionaries. We shall gather, a company saddened by all the tragic experiences of the year abroad, thrilled by the sense of God's mysterious ways, joyful over the vision which we always carry with us—of the Kingdom sure to come, full of righteousness and peace, steadily confident that we are pleasing the King as we help in our humble, simple way the advance of that glad future.

Let us come to the annual meeting in a preparedness of prayer.

You have all seen the prayer cards, have you not? They suggest definite objects for prayer before we meet. They are to be had in large quantities at our Rooms for the asking. They are helps to lead us to God very many times, until our hearts are deeply and sincerely concerned for His blessing upon all preparations for that meeting, both in Burlington and in the Board rooms, and also upon the sessions of the meeting itself. We need to pray in order to get into the spirit of that definite request which concerns us. Then we begin really to pray. And the far reach of the on-going prayer—where is it?

Make a careful search for your full quota of delegates.

Burlington, Vt., is far away from some quarters of our territory. Let us try the harder to discover women who can afford to go and also those who can give the time to go if expenses are paid by the Branch. More delegates than usual may need to be "sent," because of distance. Still the effort to raise funds for representatives who truly represent is well worth while. Many a woman becomes electrified by her first Board annual meeting, and returns to be, and to continue to be, a live wire.

Vermont has never entertained the Board before in its forty-eight years of annual meetings. Can't we honor our hostess with a grand, big surprise party? And may we not go so prepared by earnest, daily prayer that this annual meeting will be distinctly marked as a "spiritual feast"?

M. I. D.

Whatever other resolutions we fail to form, let us not fail to form the undiscourageable resolution to preserve henceforth a zone of silence around our lives.—*John R. Mott.*

Ways of Working

The Efficient Auxiliary

By Alice C. Wood

Once again the key-word of the present day—efficiency—has knocked at the door of our missionary auxiliary and asked us to consider how well we are measuring up to the standard of the great work which we represent. To each one comes the question, “Is the society to which I belong doing efficient work, and if not, why not?”

What, then, are some of the things which make for efficiency in the various auxiliaries, each with its peculiar problems, difficulties, and also advantages? The great purpose of a missionary organization is to awaken and quicken, and increase an interest in, and an enthusiasm for the work of Christ and the church both at home and in foreign lands, till every woman of the church and community shall come to feel that she has a part in this work, a personal as well as a collective responsibility for this, our great privilege and opportunity of service for God and the world. Then, only in so far as we are bringing about results to this end by honest, faithful and intelligent effort, may an auxiliary be considered efficient.

Special emphasis should be placed on the conduct of the regular meetings as they occur, monthly or bi-monthly as the case may be. A live, interesting, wide-awake meeting, where the business is carried on in a business-like manner, with a program which is instructive, as well as entertaining, and which gives each one present a better knowledge of the field and a greater incentive and a deeper purpose to do her part, will prove to be one of the best *ways of working* for the end in mind.

I almost hear some one say that that is the same old story, or that it takes too much time, or that they don't know how. But the pessimistic sister who thus looks at the work should remember that the missionary meeting is really the foundation for any missionary interest and enthusiasm that is desired. It will take time and effort on the part of all, but we do well to remember that nothing really worth while comes without effort, and effort along this line will surely not be labor lost. Knowledge kindles interest and interest expresses itself in action.

My special concern this time is the program, as it seems that is where so many societies fall short of the best work. As a rule I think it best to study the book suggested by the United Study Committee and there is at

once the beginning for work. There should be a program committee who should read and mentally digest the book in order to get the needed perspective for planning the series of programs for the length of time desired. Some of the many helps, suggestions and programs put out each year for the book to be studied should be purchased and made to suit the needs and conditions of each auxiliary. Of course the nature of the study book will determine very largely the kind of papers or talks that will be the best, but a few general principles may be followed. Programs should be varied. They should not be crowded or too heavy. It is much better to have a short program and have it to the point than one that may be longer with no definite aim. The textbook is meant to be suggestive and to be supplemented by outside reading, an abundance of which is always mentioned and information given as to where it may be obtained. Select subjects for papers which will be comprehensive and yet not infringe on the one to follow. Each subject should cover a definite field. Then use as many people as possible, for as one reads and works she is sure to become interested.

Another thing which is most helpful in the meeting is the free use of charts or the blackboard because one learns much more quickly through the eye than through the ear only. We remember better what we see than what we hear. Even a simple paper will be better understood and made more interesting and effective by writing out the main points on a chart or on a blackboard. A few suggestive words or figures set before the eye will do more to impress facts or information upon all present than anything else. It does not take an artist to do this, but anyone who can write.

One of the most important things to carry out a program well is to have a good leader. I favor the plan of having a recognized leader, a teacher if you please, who will feel the responsibility of the program, will be prepared on the lesson, will be more or less familiar with references to books, and who will be on the lookout for interesting information outside of the textbook. It will fall to her lot, at the close of the program, to emphasize the salient points of the lesson and to present them in some definite, unifying way.

No society, however distant from college or library, is without the privilege of using books and magazines. A few dollars spent in up-to-date, interesting books and pamphlets will pay good interest on the investment.—*Friends' Missionary Advocate.*

Mrs. John F. Colby

Among the pioneers in Woman's Board work we have always recognized Mrs. John F. Colby of Boston. In its early days she was in her prime, active in her own church and keen to improve any opportunity as a director of the Board; promptly present at the regular meetings and alert to support by voice and hand every desirable measure. In connection with annual meetings she was especially helpful in serving on important committees and ready to extend the hospitality of her home. For many years afflicted with deafness she made her eyes supplement her ears, and took pains to be informed of facts and reasons which should influence decisions. In the feebleness of advancing years she has been laid aside from active service, but the love for the work to which she was devoted never cooled, and when in her eighty-sixth year she passed away August 31 at her attractive summer home in Mount Vernon, N. H., she added another name to the list of Woman's Board saints who from their labors rest and whose deeds and prayers known and unknown are a blessed memorial.

E. H. S.

Elizabeth Barrows Ussher: Faithful Unto Death

(Continued from page 433.)

patients needing care, Mrs. Ussher, with Miss Roger's assistance, equipped a near-by school building, largely from her own home supplies, with the articles necessary for an emergency hospital and superintended the care of the sick. The incompetency of the untrained nurses required the spending of her entire time there. At the coming of the Moslems to the missionary premises when she must have longed to give her time to her home and children, especially as her eldest boy was so soon to leave the family for his education in America, again she put the need of the unfortunate before her own desires and spent her time and strength freely in the preparation and distribution of milk and broth to the babies and sick.

And so she went away—by her life showing her ideal—to walk in the footsteps of the Master.

May the beautiful memories and the love of the Father be a comfort to the sorrowing husband and children.

C. S.

Junior Department

A New Departure in Federation

By Mary E. Marsh

Plymouth Church, Providence, R. I.

One of the functions of the church is to nurture the Christian life of its young people. As the years have rolled on this nurturing spirit of the church has expressed itself through the maintenance of the Sunday school, the missionary society and some form of young people's work, the Christian Endeavor society being the most usual form of organization in our own denomination.

We look to the Sunday school to teach "the Word of God." We depend on finding a consecrated woman, who will gather together the girls, and perchance the boys, for missionary instruction. Finally, it seems altogether advisable to maintain a young people's association if a leader is forthcoming to organize and enthuse the younger members of church and society. The church is conscious that all these things are expected of its life, and it struggles to meet the need of its constituency with rather vacillating success. When fortune favors, and a good leader appears, the work goes on, then lean years come and the work halts. This is particularly the condition in our towns and rural communities. There are church conferences, Sunday school conventions, missionary institutes and young people's rallies innumerable to help us, and many people, both young and old, are very much helped by these gatherings.

The question remains, however, does not the church lose leadership in all this pressure from the outside? The results often seem to be very inadequate. A feeling of confusion is bred in the minds of the children and those of adolescent age. The influence of the church is over-topped by the Sunday school, the mission band and the young people's society, according to the place of favor these organizations hold in the affection of individual members. This confusion in regard to the "many members in one body" leads finally to loss all along the line. We have a few people who are loyal supporters of the Sunday school, some who grow up devoted to missionary effort, and others are always found in the young people's work. Few, alas, are won to the church itself and become powerful and responsible Christians and citizens in our nation.

One Christian church, feeling this very keenly, has begun an experi-

ment, looking toward federating the work of the Sunday school with the mission bands and the young people's societies, thus making the whole a great school for Christian nurture within the church, laying a real foundation for evangelization by education and prevention. First, there is the short sermon addressed to the children on Sunday morning. This in large measure vitalizes the whole plan, builds up in the minds of the church membership, as well as instills into the consciousness of the children, the great responsibility the church bears in its duty to nurture the budding spiritual capacities of these little ones.

The Bible school classes are grouped according to departments or grades, and the groups are made responsible not only for regular Bible study but for missionary instruction and practical effort as well. *The plan for all the groups is mapped out by an advisory board which gives each age a "specialty," and so arranged the subjects and their accompanying practical work, that by the time a child has reached the senior grade he has become familiar in detail with the local, home, and foreign missionary enterprises of his denomination. The teachers of these classes, once or twice in the month, take up the hand work, the mission study courses laid out by the *denominational boards*, and the *financial apportionment* for the young people as assigned by this advisory board. The teachers of these class groups are gradually becoming experts in the missionary and practical work of their groups as well as in the Bible teaching.

The Christian Endeavor society continues the plan by inviting the Bible class teachers to become honorary members. Since the Christian Endeavor society is an interdenominational body in spirit, the work of the interdenominational missions is taken up and studied and given financial assistance. Much community work is done in this society and a survey made of the responsibility district about the church. The society is gradually becoming imbued with the feeling that the text of the Bible, which is studied in the Bible school, must become a living and breathing word in the young people's society. It is the great practice field of the Bible school and its mission classes teach the work of church extension in the world at large.

It is very hard to put the difference in spirit between the old methods and this new way into print. But since this church has correlated the work and made the Sunday school teachers leaders in church extension and Christian practice, the power of the young people is increasing tenfold, and the church itself is assuming a definite place in their lives. The pastor, Bible school superintendent, the president of the adult missionary organization, together with the teachers of the group classes form the advisory board for this threefold work.

*In the November number the plan for the various groups as arranged by the advisory board will be outlined on this page.

Woman's Board of Missions

Receipts August 1-31, 1915

MISS SARAH LOUISE DAY, Treasurer

Friend,	16 40	Amesbury, Main St. Ch., C. R., 10, Mary Antin Club, 10; Haverhill, Centre Ch., Mary Lyon Club, 10, Riverside Memorial Ch., Pollyanna Club, 12; Merrimac, First Ch., 7.91; Newburyport, Belleville Ch., 22.10,	72 01
MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friend,	50 00	<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Jr. C. E. Soc., 5; Lynn, First Ch., C. R., 7.16; Wenham, Ch., 12,	24 16
NEW HAMPSHIRE.			
<i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Alstead Center, First Ch., 2.78; Bath, Aux., 5.25; Barrington, Aux., 9; Concord, First Ch., 10, Y. W. M. S., 10, Loyal Volunteers, 2, South Ch., 10, Aux., 24, Evening Miss. Soc., 10, Kimball Cir. King's Dau., 10; Hill, Ch., 6; Laconia, Aux., 60; Marlboro, Ch., 3.40; Milton, Ch., 3.50; Northwood Center, Aux., 15; North Hampton, Aux., 29.50; Portsmouth, Aux., 102; Salmon Falls, Aux., 11; Seabrook and Hampton Falls, Aux., 5; Stratham, Ch., Ladies, 8; Tilton, Aux., 11.65,	348 08	<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Erving, Prim. S. S., 2; Greenfield, Second Ch., Aux., 4; Northfield, East, Aux., 22,	28 00
VERMONT.			
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Berkshire Center, Second Ch., 5.10; Hartford, Aux., 14.30; Lyndon, Ch., 15; Marshfield, Woman's Soc., 4, C. E. Soc., 2, S. S., 2, Milton, Aux., 10, Jr. M. B., 2.20; Newbury, West, Ch., 5; Peacham, Aux., 30; Pittsford, S. S., 3.11; Royalton, South, Aux., 5.81; Rutland, West, Aux., 12; St. Johnsbury, Search Light Club, 53.40; Wallingford, Aux., Th. Off., 4; Westford, Ladies' Social Cir., (Th. Off., 7.77), 13; Westford, Daisy Chain, 3,	183 92	<i>Hampshire County Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Payson Ch., Aux., 25, Miss Mayher, 25; Greenwich, Aux., (25 of wh. to const. L. M. Mrs. Eliza J. Giffen), 25.25; South Hadley, Aux. (prev. contri. const. L. M's Mrs. George S. Lyman, Mrs. H. P. Palmer, Mrs. Louis Smith, Mrs. Walter Smith); Williamsburg, Aux., 10; Worthington, Aux., 10,	95 25
MASSACHUSETTS.			
<i>Andover and Woburn Branch.</i> —Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Ballardvale, Aux., 20.25; Billerica, Aux. (prev. contri. const. L. M. Miss Harriet L. Greenwood); Lawrence, South Ch., Jr. Soc., 3; Medford, Mystic Ch., Aux., 36.82; Winchester, First Ch., C. R., 12.25,	72 32	<i>Middlesex Branch.</i> —Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. South Framingham, Aux., 35.40; West Medway, Aux., 16,	51 40
<i>Barnstable Association.</i> —Miss Carrie E. Mitchell, Treas., South Dennis. Falmouth, First Ch., Woman's Union, 41.20; Sandwich, Aux., 2.45,	43 65	<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, First Ch., 12.71; Brockton, Porter Ch., Aux., 50; Easton, Aux., 22.50; Milton, First Ch., 15,	100 21
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Friend, 100; Dalton, Mrs. Louise F. Crane, 250; Housatonic, Mrs. Mary S. Ramsdell, 25, Aux., 12.25; Lee, First Aux., 489.50, Jr. C. E. Soc., 1.55; Monterey, Aux., 61. Less expenses, 13.90,	925 40	<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Foxborough, Miss Ruby Viets, 10; Lunenburg, Ch., 3; Pepperell, Aux., 40,	53 00
<i>Dorchester.</i> —Mr. Fred W. Connolly,	45 00	<i>Old Colony Branch.</i> —Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Attleboro, South, Bethany Ch., Ladies' Miss Soc.,	7 00
<i>Essex North Branch.</i> —Mrs. Emily Eastman, Treas., Upland Ave., Bradford.		<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Int. Agnes R. Allyn Mem. Fund, 25; Int. Helena A. Dawley Mem. Fund, 55; Feeding Hills, Golden Rule M. C., 4.11; Holyoke, Second Ch., S. S., Prim. Dept., 7.30; Southwick, Aux., 15; Springfield, Hope Ch., Aux., 200, King's Heralds, 5, Park Ch., 20,	331 41
		<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Miss Barlow's S. S. Cl., 2.60; Boston, Friends through Miss S. L. Day, 38, Union Ch., S. S., Jr. Dept., 5; Brookline, Mrs. George A. Hall, 200; Cambridge, Wood Memorial Ch., 8.25; Foxboro, Bethany Ch., Aux., 30; Wellesley Hills, Aux., 10,	293 85
		<i>Wellesley.</i> —Wellesley College, Class of '97, <i>Worcester County Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St.,	58 50

Worcester. Blackstone, Jr. C. E. Soc., 5.50; East Douglas, C. E. Soc., 5; Gardner, Friend, 10; Gilbertville, Trinitarian Ch., 45; Oakam, Friend, 5; Shrewsbury, Aux., 39, C. E. Soc., 4.50, C. R., 2.23; Whitinsville, Aux., 1, Extra-Cent-A-Day Band, 12.43, C. E. Soc., 15; Winchendon, S. S., 5; Worcester, Tatnuck Ch., Friend, 50, Old South Ch., Olds Club, 50, Union Ch., Prim. Dept. S. S., 2.15,	251 81
Total,	2,452 97

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, V. J., Essex Fells, Mrs. A. L. Clark, 1; Bristol, Light Bearers, 41, Miss Wardwell's S. S. Cl., 13; Providence, Beneficent Ch., Lend-A-Hand Soc., 10,	65 00
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CONNECTICUT.

<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Ch., 5; New London, First Ch., Aux., 15,	20 00
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. East Windsor, C. R., 8.09; Talcottville, Jr. C. E. Soc., 10; Tolland, Aux., 30; Unionville, Aux., 66,	114 09
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 250; Friend, 200; Friend, 175; Friend, 130; Friend, 130; Friend, 25; Friend, 2; Friend, 10 cents; Friend, in mem. of Catherine T. Sterling, 100; Bridgeport, South Ch., Aux., Miss Caroline Sterling, 25, Miss Ethel Sterling, 25, Mrs. J. H. Van Tassel, 100; New Haven, Pilgrim Ch., Aux., 60; Redding, C. R., 4,	1,226 10
Total,	1,360 19

LEGACY.

<i>Wethersfield.</i> —Jane C. Francis, From sale of securities received from Extr. and interest,	727 92
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NEW YORK.

<i>Binghamton.</i> —Friend,	75 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Fairport, Mrs. E. M. Chadwick,	5 00
<i>Wading River.</i> —Miss Louise B. Fay,	10 00
Total,	90 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Martha N. Hooper, Treas., The Victoria, 14th and Clifton Sts., Washington, D. C. Scranton, Puritan Ch., Miss. Soc.,	1 00
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Donations,	\$4,051 16
Buildings,	456 40
Specials,	60 00
Legacies,	727 92
Total,	\$5,295 48

TOTAL FROM OCT. 18, 1914 TO AUG. 31, 1915.

Donations,	\$105,569 17
Buildings,	31,582 95
Specials,	2,144 33
Legacies,	16,828 57
Total,	\$156,125 02

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$113,224 28
Receipts of the month,	756 40
Total,	\$113,980 68

Woman's Board for the Pacific

Receipts for July, 1915

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA.

<i>Northern California Branch.</i> —Mrs. A. W. Moore, Treas., 415 Pacific Ave., Oakland. Benicia, 1.10; Berkeley, First, 76.68; Ceres, 1.47; Cloverdale, 3; Ferndale, 7.05; Oakland, First, 280, Mrs. S. S. Curtis, 25, Fruitvale Ave., 6.96, Pilgrim, 3, Plymouth, 30; Personal Gift, 25; Sacramento, 14.88; San Francisco, Mission, 7.50, Park, 75 cents; Santa Cruz, 20; San Jose, 155; San Mateo, 5; Santa Rosa, 3.35; Saratoga, 75, S. S., 25; Sonoma, 6.25; Soquel, 9; Saratoga, C. R., 5.55,	786 87
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<i>Southern California Branch.</i> —Miss Emily Barrett, Treas., 178 Center St., Pasadena. Claremont, 49.59, C. R., 7 79; Corona, Mrs. Birdsall, 10; Hawthorne, 3; Highland, 20; Long Beach, 15, Mrs. Frary's Bible Cl., 15; Los Angeles, First, 201.69, Messiah, 14, Pilgrim, 10, Trinity, 5; Ontario, Ladies' Aid Soc., 30; Pasadena, Lake Ave., 45, Intermediate C. E., 5, West Side, 30, S. S., 8; Santa Barbara, 13.40, B. B. Williams Cl., 12.50; Whittier, Philathea Cl., 15; Los Angeles, Hollywood, 5,	514 97
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OREGON.

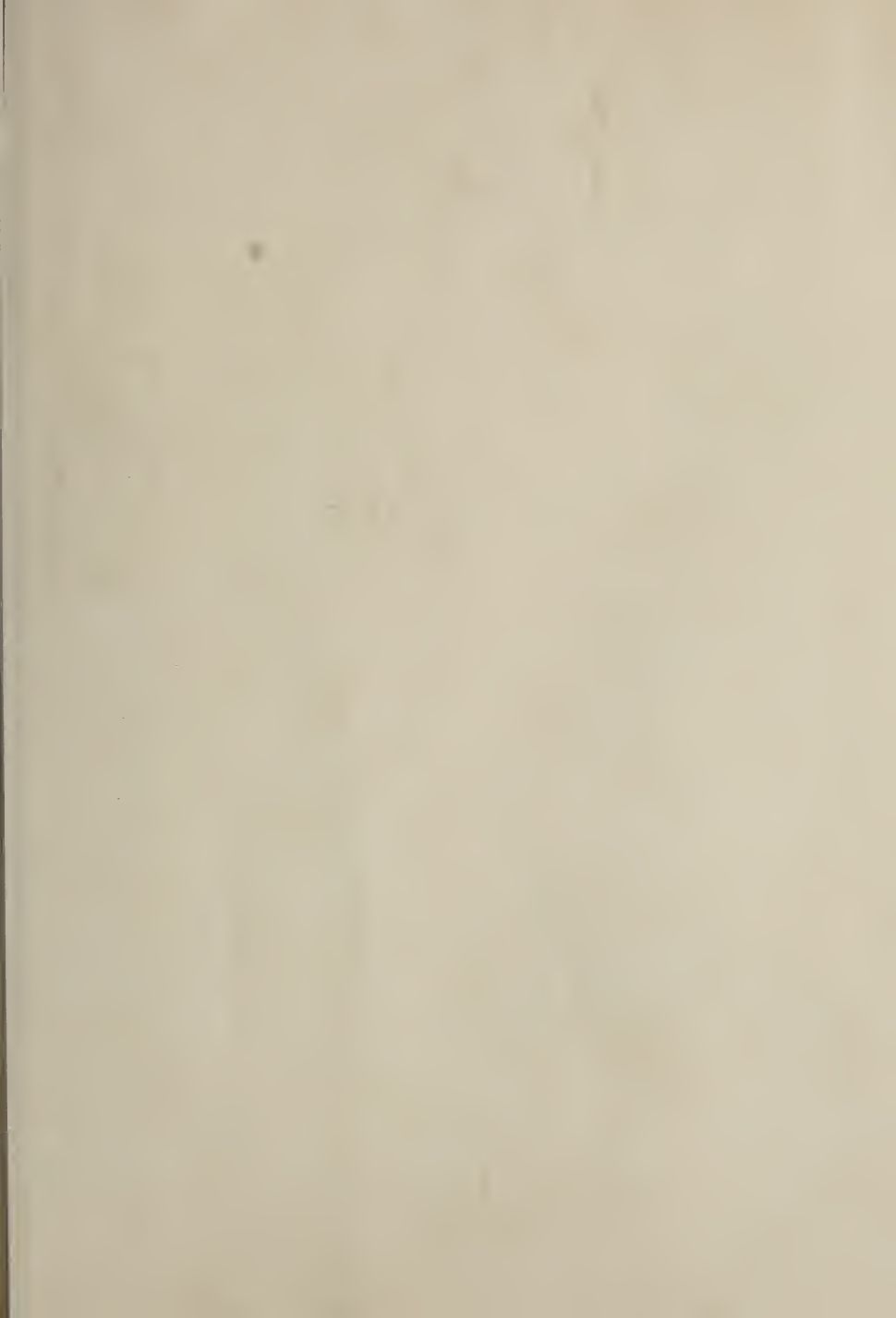
<i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Ardenwald, 1; Beaverton, 10; Corvallis, 5; Hillsdale, 25; Hood River, 5; Laurelwood, 4; Portland, First, 45.55, C. R., 1.50, S. S., 5.45, Pilgrim, 10; Springhill, S. S., 15; University Park, C. R., 75 cents; Waverly Heights, 15.53, S. S., 10.33; Zion, 5,	159 11
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UTAH.

<i>Utah Branch.</i> —Mrs. Geo. Brown, Treas., Sandy. Provo,	5 00
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WASHINGTON.

<i>Washington Branch.</i> —Mrs. E. J. Kennedy, Treas., 4135 12th Ave. N. E., Seattle. Ahtanum, 15; Lower Naches, 5; Roy, 9; Seattle, Edgewater, 10, Pilgrim, 36.50, Prospect, 25, Queen Anne, 6, West, 15; South Bend, 4; Tacoma, Pilgrim, 5,	130 00
Total,	\$1,595 45



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